

CThe gouernau
ce of good helthe, by the mooste
excellent phylosopher Plutarche,
the mooste eloquent Erasmus
beyng interpretoure.



CThou wylt repent that this
came not sooner to thy handes



The moone.

CThe argument of the whole Boke.

Here haste thou the moste excellent
pluynche (gentell reader) abygged
& for thy moste profyte, deuyded in
to chapters: lyghtly y thou mayest
knowe, the moste to be embraced comodyties
of healtche, the lamentable and moste wretched
disquietnes of deseases: with moste pure reme
dies of samll cost to repare health, and to kepe
thy bodye in proportionate quietnesse, what
estate shal be of.

The is a great conquerour whiche sup
presseth his lustes.

To the excellent man Ihesi ponge,
mayster of the Roles, Erasmus of
Roterodame, wylsheth
healthe.

Jhat I sende to so greate a
man such a scrole, I praye you
do not maruell, for you know
this to be the nature of gyftes,
to be receyued as a tokē of loue
rather then to valewe the priyce. Moreover not
thyngē can be ouer shorte to a man, that is so
sore occupayd alway in the common weale of a
realme. I myght bryngē in this, that in such
a troublous and harde tyme, the thynges ap̄
perceyning vnto learnyngē, ought biefely to
be composed. But with my wordes to polisshe
this my tokenysse it commeth from the tressur
rye of Plutarche, by whom you knowe many
excellent thinges to be compyled, it is also yet
newe, and smellethe of the pryntyngē howse.
Moreover ye wyll scarsely beleue, what paynes
I haue had herewith, not that Plutarche was
ouer harde, eyther in his style, eyther with then
synyte heape of thynges, not expounded, but
muche more bycause that he is amongest other

A. li. best

bespoken, he hath of all other be moste despis-
ydly handled. And as he is one most worthy
to be reade, so was he handled that no man
coulde rede hym, so sore have I wastered al
moste in every lynes with monstorous lyes, yf
you wolde knowe the argumente, he teacheth
you to knowe without medlyng, whiche way
to conserue good health, whiche thyng as ma-
ny men sette great store by, yet knowe I none
more worthy to haue it then you, which so sort
thal your stodyes endeuour to auance the pu-
blyke weale, that a man may say, you were bor-
ne to your countrey, & not to your selfe, though he
teache this not so physyke lyke as doth Ha-
lyen, or Paulus Aegenita, yet more phylosos-
phycall, this onely nowe remayneth, to put the
booke forth in to mennes handes, not onelye in
yours name the more to be embrased, but also
better syled then before he was, and so moche
more comendable, bcause he is more true, and
so fare you well at London, the kalendas
of January. Anno dñi. M. v. L. viii.

Chereafter foloweth the
fyfte Chapter.

¶ Of enuyous physycyans, that wold
not haue any other to the parfet state
of helthe. The fyfte Chapiter.



¶ God Lorde Ieussippus, howe as
frayde made you Blaucus y phis-
sicon yesterdaye, which so farne
wolde haue keped a phleme with
ve in phylosophy? I dyd neyther make hym as
frayde my frende Moschyon: neyther was he
desyrous to reaso with vs in phylosophy. But
rather I dyd conuey my selfe, feareynge a my-
nyste occasyon to suche a quacylyng felowe,
so redy to syghe. For the man in physyke
Homer doth mencyon, one alone may be com-
pared to many, but his mynd is scarsiȝe, suppre-
towardez phylosophy. And as it is his maner
in disputacyon to be ouer quicke and curiosit
so at that syne with a moued stomake, thus raf-
shely cryeng he came to overcome vs, he sayd
it was an abhominable acte, that we whiche
had confounded the termes of all sciencies, durst
enterpryse to dysput wha sholde be good for
state of lyuyeng in preseruacyon & conseru-
acne of good healthe. Moreouer he dyd saye that
the professyon of ȝphysophers, & physycyans

wordes far dystant, as is the cost of the greate
sea from the vrietmost parte of phrygia whers
of the proverbe speaketh, yea and many of our
sayinges, he dyd not dylygently wry, and sad-
ly pondre. Yet not without profyte repetynge
them, he taunted and broke them a sondrie. Moſſ
chion. But I xenippus, desyrous, and fayne-
wolde heare both thosse reasons and other also.
Xenippus. That is bycause you be even natu-
rally a phylosopher. Moſchid, you wolde scars-
ly be well pleased with a phylosopher, & were
not diligent in physyke, & suppose it vncomly
if he shuld rather thinke it his office to be prac-
tised in þ study of Geomytry, Logyke, or mu-
sike, þe to serche & endeouure to knowe what
thyngs be well or euyl disposed within his pro-
per householde, that is to say in his owne body.
Thoughte a man maye perceyue greater audy-
ence to be wherē moch holly money is dystribu-
ted to the multytude resortyng to lote upon a
play, as was the fasshyon at Athenes, yet phy-
syke is suchē amongst the lyberal scyences that
in excellencie, pleasure, and dignyte it is to no
þer inferior. Moreouer he largely enricheth
his studynge with wholsomes of body, and pros-
petous health. Wherfore it is vñsemy to ac-
tuse phylosophers, as who shuld say they passe
þeyz

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They bondes, yf they dyspute of those thinges
whiche pertaine to good and perfitte healethe.
But thus (as I suppose) they ought to be rebu-
ked, onelcs all percyalpe taken away, theriuis-
ge this both y, phylosophy, and physyke, beyn
one country that both they duetyes is to be
studious in those whiche be honest thynges so-
lowynge both that thynges, whiche in dysputa-
cion is profitable, and also necessary to the vse
of lyfe. **Moschyon.** Let **Glaucus** passe. **Xeusip-**
pus, whom pryde causeth to spere well learned,
hauynge no nede of phylosophye: but I praye
you for to reherse all the dysputacyon, & fynde
of all tell vs yf it please you what they were,
whiche you saye, **Glaucus** dyd so sore taunte,
though you spake them not in good sadnes.

COf all the partes of the body, and
howe to ordre theym.

The.ii.Chappter.

Xeusippus,
that same our frende sayde, he
dyd here one whiche sayd that
it was a great helpe to the preser-
uacion of good healethe, to haue
alwaye his handes wakynge, and
that by no meanes he suffre theym to be cold.

Also

Also that an ague or feare, causeth vicer partes of the body customably to be colde; wher he edstrayneth heate al to flee inwardly. A gayne yf ferre thynge whiche be outwardes, & stretcheth to þyghes þynges, do bryng & disperse materre throughe all the body, that theris itis holsome. ymportanter ys we labourt with our handes, that then by the mecyon of that partie, heate is wyllyngly moued to be in all the parties of our body, but yf we do no suche thynge, then we must abyde þ no colde take the upper partes, and this was one of the matters whiche he was displeased with. The oþer except I be deceipted was of meates to be mynystred to a pacyent. He doþ comande that the pacyent shall take and take his meate longe or he be take, by cause we beinge in health may accoustome our selues therewith, leste that wher the syknes is come we shulde abhorre and cast out mynde agaynst it, as chyldren do, but let it be customably gyuen by lytle a lytle, leste that whan the syt taketh us we be greved with meates, as we be with meates, and leste that we may scarsely bere it, wherwe must nedes take some meates that be fode vnde vnsaerly, wherfore somynt it is not to be refused to take meates with unwashyd þenderes, neyþer to drynke water, neyþer to drynke

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drynke warme drynke in somer. But lette these
sophistycall crakes passe, as to abstayne from
suche thynges, whiche appere to be done vnder a
pretence of temperaunce. And let vs so vse oure
stomacke by lytell and lytell, that without grefe
it maye gyue place to that whiche is profytalbe,
and lette vs put out of our mynde the superstiti-
ous and scrupelous care of suche thynges in our
diseases, lest that we repente with theym that
fail from great and meryc pleasures, into a base
and fyllye state of lyuynge, wherof this was
excellently spoken, chose the best state of lyfe.

¶ Of contynuall exercyse, and bse of the body. The.iii. Chapter.

MHe shall cause that to be pleasaunt,
whiche in all thynges that a man
doth is moste profytalbe, but spe-
cially in those thynges, whiche per-
taynre to the preseruacion of the body, and state
of lyfe: practisynge the thynges whiche be most
wholsome: thou shalte cause them to be frendly,
famylyare, and whomlye to thy nature, and to
remembre those thynges, whiche many both suff-
fre and do in theyr diseases: howe heuenly they
bere, and scarselye can suffre, eyther warme was-

B.I. 88,

• Also that an ague or feare; canseth veler partes
• of the body customeably to be colde; whiche he
• constauntes heate al to flee inwardly. A gape
• yf ferre thynge; whiche be outwarde; & stretche
• to þyghest partes, doþryng & disperse matser
• thidng he all the body, that then it is holosome.
• yf we roote yf we labour with oþre handes; that
• then by the meeyond of that partie, heale to wyl
• lyngly moued to be in all the parties of our bo
• dy; but yf we do no suche thynge, then we must
• þridyde þ no colde take the upper partes, and
• this was one of the matser which he was di
• plesed with. The oþer except þ he deceyued
• was of meates to be mynystred to a pacyent.
• He doþ comande that the pacyent shall take
• and take his meate longe or he be rale, bycause
• we beinge in health may accustome our selues
• therwith, leste that whiche the syake is come we
• shulde abhorre and cast out mynde agaynst it,
• as chyldren do; but let it be customeably gyuen
• by ipse & lytle, lete that whan the syt taketh us
• we be greved with meates, as we he tolle me
• dyngnes, and leste that we may scarsely here it,
• wherwe must nedes take some meates that be
• ffor this vnsaney, wherfore somynt it is not
• to be refused to take meates with unwashyd
• fengeres, neyther to drynke wacer, neyther to
• drynke

5
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¶ Of contynuall exercyse, and bse of the body. The.iiij. Chapter.



VHe shall cause that to be pleasaunt,
whiche in all thynges that a man
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cially in those thinges, whiche per
tayne to the preseruacion of the body, and state
of lyfe: practisynge the thynges whiche be most
wholsome: thou shalte cause them to be frendly,
famylyare, and whomlye to thy nature, and to
remembrie those thynges, whiche many both suff
fre and do in theyr dyseases: howe heuenly they
bere, and scarselye can suffre, eyther warme was

¶.i. ter,

ter, suppyng, or brede, to be mynystred to them,
not onely supposyng those thynges to be vng-
pleasaunt and not sauerye, but compelleth them
to hate and abhore the gyuers therof. Further-
more eupn bathes haue kylled many, when that
in the begynnyng of thei^r diseases: they myght
neither coulde beare any meates, excepte they
were wasshed. And of this condycyon was Tis-
tus the emperoure: as his physycans do tell,
whiche were with hym in his syknes, and here-
of he dyd reprove that whiche was spokyn. That
sklender and leane bodyes be euer moste health-
full, wherfore who souer wyll make any great
feast, eyther prepareth for his frendes any tan-
ket, eyther els shall be feasted at a great mannes
table aboue al other lette hym beware of surfet;
tyng dronkennesse, and ouer moche eatynge.
And let them so note the common trade in quas-
syng, whiche they maye not without dyshone:
sty refuse in suche company, that before they be-
yng in they^r sobernesse, preserue they^r bodyes
in proporcyonate quietnes, euen vpon no lesse
perdy then to kepe your selues from tempest
of wyndes, and daunger of waters. But in so
moche as it is harde in suche compayne, and at
such feastes, to obserue a meane, and kepe a man
in his accustomed temperaunce: onelies you shulde

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be onerous and greuous to theym therfore, for
feare least you heape surfeit vpon surfeit, and ex-
cessive rpon execesse (as is spoke in the proverbe)
that fyre is put to fyre. Loke you dylygentlye
not the myerte consayte of Phylippus. Whiche
desyred a man, whom he founde walkyng with
smale company to his supper, and when that he
perceyued that he brought more gest; with hym
then there was vyttes to suffyse / he was some-
what troubled. But Phylippus perceyuinge the
multytude, sende out priuelye to euerye one of
them, warnynge them to leane a place for ban-
ketyng dysshes. And they supposyng some
dayntyes to come, abstayned from the dysshes
that was set before them. And so it came to passe
that there was to suffyse them all. Nowe by this
reason it is conuenient that we do both obserue
oure selues from suche excessyue bankettes in
lokynge for dayntyes, and kepynge a place for
quassynge, and also to bryng an hungrye sto-
macke vnto euery such feast. But in case that af-
ter any feast when we be suffysid, that necessys-
te constraineth vs in the company of great men,
eyther by straigters, fresshely approchynge, that
verye shame compelleth vs to kepe theym com-
panye, and styl to dynke with fresshe men that
maye beare it, there let vs arme oure selues, and

B.ii.

put

put awaye shamsafenes so daungerous to men; and agaynst vycyous abasement, remembre this sapenge of Creon in the Trageodye. My frende I thynke is more conueniente, to be vngentle, and apere thy enemyc, for feare hereafter I shulde repente then in suchc case to shewz humanyte. Moreouer, for feare thou shuldest breake compayne and be accoumpted a nygarde to caste thy selfe in to a dysease of the sydes, or taynes, is a mad mannes parte, but they whiche haue grace to kepe them, do knowe houe to be conuersaunt amongest men without any shame or keppynge excesse, for yf thou gently and honestly refuse, thy excuse is as acceptable, as shulde be thy quassynge. Then yf any man shulde gyue the some dayntye mosell, wherof he hym selfe doeth take no parte, but through abstynencie in the bankeit, at the table moueth myre Jesstes or by hym selfe doeth tell some myre tale, he vnto all men shall apeare more acceptable, then with company to be dikenke, and declare hym selfe a loucher, In such case I coulde reherse amon gest the auncyntes Alepaundre, whiche after great quassynge with Medius agayne prouokynge hym to excesse, was asshamed to withdrawe hym so frenchyng of swete wynes, wherfore he sedaynly dyed. I coulde also amon gest men

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men of our tyme remembrie R^higlus whiche be-
yng for the moste parte in perfecte heale^h, at the
desyre of Titus the Emperour in a mornynge,
went to wasshe hym in the whothouse, and there
beyng bothe wasshed togyther, whiche after he
had ones dronke, was taken with the palsey and
sodaynely dyed, these thynges dyd Glaucus in
sposte dyd obiecte vnto vs, as certayne rules to
learene by. But as for all other thynges, eyther
of oure declaracion he had no lust to here, ney-
ther dyd he dylygently waye euerye thyng that
was there spoken.

¶What dyet ought to be vsed The.iii. Chappyter.



¶t to oure purpos^e Socrates
the fyfe of all, doeth counsayll
vs to beware of those meates /
which wyll not moue vs to eate
of them when we be a hungered
And to abyayne from those drynkes, whiche
we haue no lust vnto when we be a thurste. Yea,
and he dyd not nor symply forbydde these thyng-
ges. But he declared howe we myghte well vse
them, and howe we shulde applye the vse of these
thynges to our pleasure, or necessyte. For what
B.iii. soone

sooner is pleasant vnto nature, tyll it be chaun-
ged in to the substance of the thyng whiche it
noyssheth, it is conuenient for it. And it is con-
uenient for them whiche haue hungry stomacs
kes rather to take those whiche be necessary, then
thynges that be pleasant. It is also daungerous
to kepe a rete supper after a comon feast, for as
daunsynge and ronnyngge to Hoccatcs were vn-
pleasaunt, so he that is vsed to banket after sup-
per without it wyll be offended. But he that suf-
ficiently hathe satyssfed nature, and well fedde
hym selfe, pryncypallye oughte to beware, that
he be not ouer gredy after suche excessi. But in
this case, folyshe desyre and ambycyon, oughte
as well to be auoyded, as luste and ingorgyta-
cyon, for suche folyshe fantasies do ofte moue a
man to eate when he is not hungry, and to dryn-
ke when he is not thursty, for they moue a man
to vnnaturall and ouer costlye ymagynacions/
as who shulde saye, it were a dystaynyng
of a ryche mannes name, to be withoute costlye and
straunge meates/as Moscherones of Italye, the
daynties of Bamia, or Snowe in Egyppte, for
ostentymes such thinges do so alue a man that
he shalbe euen adyet and set vpon straunge mea-
tes broughte so farre in to vayne glorie, that a
man shal strayne his body to be accustomed with
these

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these meates, wher as to pondre honestye, thou
haste noo nedē to preache thy fortune to other,
therin to iuge the happy because thou doſt chaunce
vpon ſuche dayn: yes, as be ſtroungē and to oþer
ther unknownen. In lyke maner many noble men
be affected agaynst theyr wyues, thoughē they
be fayre and good gentle women, yet ſleþyngē
with them, theyr hufbandes with theyr beautie
be noþyngē moued, but in eſe they chaunce of
a common whore as Phiene or Lais was whe-
re they muſt paye money, euen wantonnes wyl
cauſe them to ſtete up and prouoke luſt, though
they be ſyke and ſlowe to the game, and all for
vayne glorie, wherof it came to paſſe þ Phiene
wayngē olde, ſayd I haue bought moche ſylih
and all for vayne glorie. It wolde be a great
and metuaylous thyngē, yf that nature ſhalde
haue plasores that it requirēth to the body, yf
it ſhalde haue his request, notwithstanding
dyng that this contynuall laboures be far
distant & fyght agaynst it, ſo that they
be able to minister ſcarſely necessaries
either as Plato doth ſaye, yf they
ſhalde be obedyent to his iutypſe
ment and vigent deſire, that
hardely we ſhalde escape
many daungers.

Cholme

Chowetha lustes be euyll.

The. v. Chapter.



D nowe verelye the euyll
desyres whiche crepe from
the mynde, in to the bodye
and cause it to folowe and
seme his affeccyons, in no
wyse can be auoyded, but
that with so and vayne plea-
sures, they shall leauie in oure bodyes moste gre-
uous and deadlye daungers. It is not in the de-
syre of the mynde, that the bodye is styred vnto
lust, for it is contrary to nature that lust shulde
springe from the mynde. Euen as the motion
of tykynge do styre vp a laughynge whiche is
neyther naturall, pleasaunte nor amyable, but
euen greuous to the stomacke, and as it were a
crampe, euen lykewyse do all suche pleasures,
cause the bodye to be troubled, & to dissent from
the mynde, and the lustes be bothe folyshe and
troublous and clene contrarye to nature. Ther-
fore as ofte as any dayntyng or gorgyous fare is
sette before vs, it is a great prayse to abyayne,
than to taste therof: remembryng the sayenge
of Symondes, sayenge that he dyd never re-
pent to kepe scplence, but ofte he was sorwe that
thus

thus ordereth hym selfe shal never fele grefe of
 superfluyte. And after that yf thou haue no spa-
 ce to walke, yet there shalbe no daunger, for na-
 ture herein hath ouercome all other, as it is not
 conuenient in a shyp, or comon tauerne to cō-
 maunde scylence, onesles you shuld be mocked,
 euen so it is no shame at the table to moue dis-
 putacion, but it is shame to be astrayde of Was-
 tyners to mocke the Tapsters or Hostelers, to
 be a gamster or maker of frayes. But to teache
 or dispute, to be exercyzed in disputacion, to
 call to remēbāunce, by honest thynges. Ther-
 fore Socrates dyd saye that a daunser had nedē
 of a wypde howse. But to hym that wolde be ex-
 cerkyzed eyther in syngynge or disputyng, cue-
 ry place, bothe syttinge and standynge is mete
 for hym. Drouyded alwaye that we gyue not
 place to ryot, to lechery, or ouer moche laboure
 therwith to make vs hōurse. After disputacion
 to wasshe in the whothowse is more ambitious
 and wanton then wholsome for the euill affec-
 tion and hardnes, with wasshyng causeth to
 be in the vter partes of the body, doeth engen-
 der more syckenes in the inward partes in stop-
 pynge the poores, and thyckyng the humours,
 with stoppeth the vapoutes, that alwaye wolde
 be loose and breach outwarde at large, it is ne-
 cessary

cessarye for them that loue colde bathes, to profes
nyde alwaye lest they fall in the daunger before
spokē of, & beware of ouermoch, lest yf he passe
his bondes he after repent. Notwithstandynge
there is moche ease in warme bathes, for they
take not the strength so soore away, as they help
to conserue healthe, so that there be vsed those
thynges whiche be mete & frendly to digestion,
it doth also dysgest, and disparsē suchē thynges
as otherwyse can not be dysgested, onelē they
be rawe, and in the vpper parte of the stomacke
refrescheth the membris, and causeth aglypte.
But when thou felest nature to be in pfect state
it is more wholsome to anoynte the withsome
swete oyle agayne the syre, then to vse any ba-
thes, for this oyntment doth dysparce naturall
heatē through thy body. Agaynst the sonne vse
neither more nor lesse, but vse this in what tem-
per soever the wether be, hetherto we haue suf-
ficiently entreated of exercyse. But nowe we
do approche vnto the moderate state of eatinge
and drynkyng. If they profet whiche be before
wryten, we shall adioyne vnto them, and make
easy those thynges whiche pertaine to the par-
sye state of lyuyng. Though it be as harde to
rule thy bely, as a mad man oute of bondes, ey-
ther to scryne with the stomacke whiche lacketh
eares,

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cates, as Lato dothe counseyll, we muste take
hede that with moderate fedynge, we cause our
bely to be lyght and satisfyed. And this may be
brought to passe yf we soberly do taste of such
meates, as be full of noysshemente, as fleshe,
cheese, dyed fygges, and rosted egges.

¶ Of eatynge and drynkynge. The. vi. Chappitre.



¶ To forbere this is harde we
more largely taste thinges that
be subtyll and lyght, as be ma-
ny herbes, and dyuerse spides,
and thosse fysshes whiche be not
fat. These maye so be taken, and made so plea-
saunt that they shall not herte. But aboue other
beware of rawenesse, that cometh of fleshe, for
it wyl not onely herte vs presely, but the daun-
ger therof wyl longe remayne in oure bodyes,
it were an exccellent thyng yf we coulde so tem-
per oure bodyes, that they shulde not lust after
fleshe. There be many countrees, that plenty-
fully do mynister not onely comon meates, but
also many daynties, & great pleasure, yea, some
be so fertyle, that they growe without laboure.
Some contrary is so mypte, that it dothe sea-

L.ii. son

son and make pleasaunt all maner of thynges.
But nowe seynge we haue broughte it to this
passe, that thynges unnaturall be made almost
naturall, it is uncomely that we lyke Lyons or
Wolnes shulde gredely couet fleshe meate to
fullsyll our appetyte withall, but even as a foun-
dacion to teache them. And all other meates cos-
ueniently to vse more largely, as thynges mo-
re apte, and agreynge to nature of the body, &
lesse do hurte our reson and wyt, bycause they
come and growe of a more subtyll and puroure
mater. Concernyng moystures, is not mete to
drynke mylke vsuallye, but moderatly to vse it
for a meate for it engedereth diseases, of wyne
we wyll so speke as Euripides spoke of women
I pray god I may haue plenty, but that I may
use it moderatlye, and that when I haue nedē
that I do not want it, for wyne and other dryn-
kes be the most profitable medycynes and plea-
saunt repaste, no thyngे hurtfull moderatly tas-
ken, & somtyme it is better to drynke cleane wy-
ne then to delaye it with water. If water be not
mynged but drynke alone it causeth other dryn-
kes to be more daungerous. It is therfore conve-
nyent, that every day we vse to put one or two
glasses of water in to our wyne, both to delaye
the fume of the wyne, & make our bodyes lyght-

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ter; & also in case nede shulde constraine vs that
by this vse without daunger we maye leane to
drynke water. There be many, that when they
haue moste nede to drynke water, they moste of
all drynke wyne, for many suppose moste conve-
nyent to drynke wyne, after great heate of the
sonne, eyther in great colde, after great laboure,
& moche stodye, & great werynes. even as who
shuld say that nature requyred such thyng to re-
fresshe the body after laboure. But nature doth
aske no suche comforde, yf ye call dilicates a h. l
pe. It requyreh a refresshyng meane betwene
lust and laboure. wherfore in such case we ought
to demynysse our fedynge, & clene to abstayne
from wyne, eyther to delay hym with very moch
water, bycause wyne is of so myghtye & swyfste
strength, it sore troubleth a diseased body, and
causeth syckenes to be feruent & sharpe, where
as we had more nede of a swagynge and delay,
wherof water is a great cause, for somtyme
when we be a thurst, eyther when we be wery
with laboure, yf we drynke warme water, we
shal quyckely sele it to moue a laxe, because the
moystnes of water is lyghte, and maketh not
costynge, where as wyne hath a great vehement
and vnpleasaunte strength vnto diseases that
growe in vs. But because that ther be some that

L.iii.

say

say that penury or scarsenes doth engendre dry-
nes and unholisomenes, & thynke a harde thyn-
ge to syt without his dynet, in case he be taken
with an ague is it good for hym to dynke wa-
ter or the fyt take hym. But many tymes we do
wycked sacryfycys vnto Bacchus so called, bys
cause at that tyme it was not lawfull to dynke
wyne, it is a wholsome thyng, ys we so refray-
ne our appesite that we care not for wyne. But
Minos dyd take mynstrelles from feasles and
the crowne from mourners, yet we knowe that
neyther instrumēt nor the crowne of mourners
to be hurtfull. But wyne is suchē a thyng that
there is noo bodye so stronge, but when he is
chauffed, ys he dynke wyne he shall be herte,
They say that the Lydyanes in tyme of derthe
thus passe the tyme that they eate but every o-
ther daye, & the rest oft tyme they passe forth in
play, it is mete for a scolet sōtyme when he shul-
de suppe gorgeously to drawe some pycture or
take hym to his boke, or playe vpon his lute, &
syght with his bely, he ought to take suchē care
for his dynet, that lyke vnto the gredy Harpia
he set his mynde to his boke, a Scisian in his
banket wyll somtyme take his bowe, and after
his ioyntes he stretchēd, he wyl begyn to syngē
to kepe hym from dronkennes, the Ḡekes leſt
they.

12

they shulde be laught at, take ouer moche study
at theyr bookes and kepte but lytle pastyme. ¶
tence in Menandrie bryngeth in the yonge men
whom the Hawde went about to begyle, when
he brought in the bewtifull & gorgeous whores
they turned awaye theyr eyes and eate of theyr
Jonkets, and durst not loke vpon them. They
whiche be desyrous of learnynge, haue honest
pastymer ynsughe to call theyr myndes from
suche wantonnes. Phisicions do also counseyll
that betwyxte supper and bedde, is wholsome
to pause a good space. And beware that thou
doste not ouercharge thy body with meates for
huryng thy spirates both whot and rawe, that
thy stomacke may not digest. After meate pau-
se or thou go to studie, but not with ouer moche
tunnyng or spoytynge, but with gentle exerci-
cyses, as softly walking or lyghte daunsyng.
Neyther after meate trouble not moche thy
mynde, with any laboure or disputacion
whiche wyll turne the to trouble,
yet there be many naturall
questyons whiche be
laudable.

¶ Remedyes and howe to boyde dyseases. The. viij. Chappitre.

¶ There

Here be also many questions perteynynge to good maners wher in be thynges to be noted, pondered & wayed which Homere doth call memoires that is to saye lyke unto lynes, drawe the mynde fro all contencyon and malyce. The rehersyng of Histories and Poetes is pleasaunt. There be many tales and fables without dishonesty, and it is then better to talk of instrumentes then to here them, it is good so longe thus to pastyme that a man seale of his meates apte digestion. Aristotle is in this opynyon walkynge after meate engendereth heate, but yf a man slepe it dryueth it awaie. Some saye that rest doeth helpe digestion & with exercyse it is troubled. Nowe some folowe Aristotle and after meales they walke, some be lytell pleased with this sentence and they do rest, but to kepe a meane is best, after meates to abyayne not troublynge the mynde, neyther to be utterly ydle, but as it is sayde gentelly to moue your sptridges, & kepe them fresshe eyther in talking, or hearyng some pleasaunt thyng, that shall neyther hurtte, nor greue thy stomacke. To take purgacyon to vomyte or be laxatyon, without great cause is very daungerous. To do as the comon sorte doth eyther

eyther to fyll thy bely that thou mayst be parr-
ged, or to empty it, that thou mayst be fylded by
bothe agaynst nature, to be ouer emperte is as
paynfull as to be ouer full, let vs with all dyly-
gence awyde ouer moche, as a thyng that ta-
keth lust from vs, let vs also awyde ouer moch
scarsitie as a thyng that wyll not suffre vs to
use our appetyte, it is not vncomly to call these
bothe euylles, for they trouble the body, vomite
biyngeth this euyll, it ingendereth and kepereth
infacyate desyre and lyke a flode vpoiently con-
strayneth vs to eate, couetyng excesse and not
moderate eatyng, and by inflamation and boy-
lynghe vp of botches causeth vs to use playsters
and medycines, suche pleasure vnsauery lustes
do brynge, that the fruycyon therof is not with-
out great payne. They stretche out and moue
the poores and the spyrites, and leue such fyldis
as naturall purgyng of the bely requireth not.
But they so rebolwnde in a mannes body as a
shyp which is ouer laden, þ must nedes be dys-
charged or synke to the botom, clysters whiche
mollyfy the mattre in the nether parte of the be-
ly do leue more corrupcion in the partes whiche
they be put then they purge, euen as a man
that louyth not his neyghbours, but putteth in
to his towne many straungers, some use suche

D. i.

mads

madnes and course gerte for purgacions, & they
ouercome nature & had nede to be purged them
selues. Therfore it is holsoime to moderate such
a body with a good state of lyuyng, and teache
hym howe to vse hym both full and emptye, yf
sotyme it be necessary to renue the state of your
bodye, then some easi waye priouoke a naturall
vomit, for as a rotten tagge wasshen in asshes,
or sope wyll breake when it is tynsed in water,
envyn so a vomet constrainyd with medycyne,
doth more hurte and corrupte vs. Moreouer yf
we be costife, no better remedie then to vse tho
se meates that easly do mollyfy, and gently dys
soiue, with whiche to be accustomed, & vse shall
not be greuous, but yf this wyll not helpe then
many dayes drynke water, and abstayne from
meate, and rather receyue a clyster, then a pur
gacion, for it corrupteth the body, yet the com
mon sorte be as desyrous of this, as women be
to vse charmes, and popsones to kyll theyr chyl
dren bycause they couet sore a man. But to let
this passe. There be some & chuse certayne stas
and be so addict to abstinence of certayne dayes
that when they haue no nede, yet wyll they eas
the nature to vse lesse eatyng, and by such a vse
cause abstinence from meates, to be necessary,
where they wolde do moche good taken in seas
son,

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son, it is moch better to make no such dyfferēce
of dayes, but at lyberty to put thy body to such
restraynte, whēn thou dōste fele no contagyon
or suspicyon of sycknes, and so dyspose all the
state of thy lyfe, that thou mayſte be prepared,
that easly thou mayſte folowe a chaunge of lyſ
uyngē then to be ſubiect thereto, for this is neyſ
ther whoſome nor easye, neyther is it honeſtē
or any mans propertie, but the condycyon of a
• **Dſtriche and lyfe of a foole.** But it is a wyſe
mans parte to repare healſh. There is no dyſſi
ference betwene ſuſh a felowe that ſo wyll cure
hiſ eyes, that he ſhall never ſe, and he that ſo
wyll temper hiſ boyce, that he ſhal never ſpeke,
and hym that beleueth that without ſuſhе abſte
nence, he can not conſerue hiſ healſh for all hiſ
pynched lyuyngē, he is neyhyngē more apte to
practyſe any ſtate of honeſtē. Therfore thiſ
foolyſſhenes is not to be prayſed, which loſeth
the thyngē that healſh is deſyred for. Neyther
is thiſ true that they better lyue whiche vs thiſ
faſhyon. For Xenocrates lyued no better then
Phocyon, neyther Theophrastus then Demes
trius, neyther dyd it profet to the gouernauſce
of good healſh that the Epicure from ambicion
and mynyſtracyon of all thynges, but the ſtate
of healſh is gouerned by another meanes to

rememb're that through al the lyfe there is place
for syckenes, and place for health.

C The temperaunce of them whi-
ch rule. The viij. Chappitre.



De platoe lesson is cōuenience
for them whiche be occupied a-
bout cōmon welthes, take heede
that in honest thyng; you take
not ouer moche rest. But this
counsell do I gyue to them whiche haue cōmon
wealthes, in gouernaunce, that they be well occ-
cupyd in those thynges that be necessarye and
honest, and not trouble they: bodyes with base
thynges and barten, for many cast them selues
in to dyseases, medlyng with euery matter,
with watchyng, and rydynge, and runnyng
up and downe, when it cometh to small profet
that they go aboue, to be enuyous and hurtful
and laye wayte for his neyghbour, desyreus of
ambycyon and vaynglory. But the savenge of
Democritus agreeith well to theym, if the fles:
she cause the mynde to be occupied in the lawe,
he can not auoyde the dannger of corruptyon
with rewardes. For as ofte as the mynde is gy-
uen to affeccions, he giveth no place to the care
for

for theyr bodyes, nor passe of any thyng, nor
regardynge theyr body to be wasted, but so ad-
dict to theyr study, as mortall were immortall, or
earth shulde get the vycory of heauen, eyn as
the Dye wher the Camell wolde not helpe hym,
a ytell after dyd saye thou shal bere both me &
my burden, which came to passe when the Dye
was slayne. The same thyng doth happen vnto
hym that wyl not suffer his body to haue some
refressyng, but within shorte space after he is
cast in to an age we or bedeake, & then is compell-
ed to leue of his study with gret dysease. Ther-
fore Plato dyd gyue vs good counsell, that we
shuld not exercise our body without consent of
the mynde, neyther the mynde without consent
of the body but eyn as it were. ii. ioyned in ma-
ryage, the one to helpe the other, and let this be
theyr dilyget care to conserue that noble & most
excellent state of perfet health, a way reme-
dye that nothyng can more excellently be minis-
tered to the body, then that whiche is mynde doth
mynyster, let there be no interruption or let
eyther vnto the knowledge of vertue,
eyther to the use of well doyng,
or sayenge.

Cf I N I S.

D.iii.

Chere

Here foloweth Electuaryes

to auoyde colour.

Row wyll I write of them þ auoyde colours, & fyrt of þ electuary called Diasprunes, it is cailed so because it stādeth most by prunes, & it voydeth colour fro þ stomacke, & fro the lyuer. Electuary of þ iice of Roses þ is properly agaynst the hote gowte & purgeth the reed colour. And it is good for syckenes in the syntes of colour. Also for them that be ryght sycke in the feuer tercian.

Howe thou shall knowe to gyue the
quantyte of Medycynes.

Medycynes before that they be compouned togyther they be dyners in the masynge, as some of more, and some of leſſe, as of Scamony & of other veymy moyſynges and vpoſent, as Turbyst, Eſebre, Algryt, Euforbie, Lolo, Bloe, and of all other lyke theſe, ſo that the taking of Trapigra ſhalbe. iii. diammes. The weyght of a dramme is two pens halfe peny.

Teraphini but two diammes for þ is more to be pounded with vonymous medycynes & vpoſent; ihā Trapigra, therfore þ les ſhalbe take therof.

Also of Benedicta maye be. iii. diammes.

Also of Blanca. iii. diammes.

Also of Pilularum Archiarum ſhulde be taken.

xxij.iii.drammes.

Also of Pilule Aure.iii.drammes.

Also of Pilulatum de Euforbie.iii.drammes.

Also of Pilularum fetidum and of Stoma
tecum laxatium.ii.drammes.

Also of Electuarium dulce.ii.drammes.

Also of Theodoricon & nū cardiu.iii.drammes

Now I haue shewed you of þ gyuing of quā
tyte of medycynes, & the dyuersyte of the howe
they auoyde superfluyte of flume or colour.

Here begynneth the quantyte
to auoyde Melancoly.

As it is sayde of Jeraphyn, so we shall
saye of Diacene, and the gyuynge of the
quantyte shalbe an ounce. Hoc auicena. Also of
Trifera saracenica, þ receite of it is.iii.drammes

Also of Theodoricon eupisticon.ii.drammes.

Also the recepte of Jeralododi.ii.drammes.

Also of Latrica imperiale one drame.

Nowe it shalbe sayde of quan-
ties of Medycynes.

To auoyde Coloure as of Diaphenis.ii.
drammes.

Also þ recepte of succa Rosatū be.iii.drammes.

These be þ most gyuig of medicines cōpōded.

Nowe the medycynes that wyll
auoyde colde humours.

Medycynes

MEdycynes that amoyde colde humours of
the breest, and of his membris, and vay-
nes, the fyfe is Pallinum that muste be shat-
ped with .iii. drāmes of Agryll, repressed with a
dramme of the iuce of Lycopise.

Medycynes that shuld purge colde humours
of the stomacke, & of the lyuer, shuld be sharped
with .ii. drāmes of Turbyle, and repressed with
a drāme of the powder of Peper, or with Miras-
bolanus Indis lebuly, as they: quantytes be
sayd before or with Esule ope as is sayd before.

Chowe hote humours shulde
be purged and sharped.

Rowe hote humours shuld be purged &
sharped with Mirabolanus Litemys,
or with Rubarba, or with Cassia fistula asania
or with Tamaridis or Scamion, and there be
any dropsy of olde tyme fastyned on the lyuer,
the Medycyne maye not be sharped with Scas-
mony, for that wolde take of the skyn of the ly-
uer, therfore take Esula, or Rubarba, and do to
the medycynes as is before wrytten.

CImprynted by me
Robert Wyer.

Cum priuilegio regali.
ad imprimendum solum.

